

The Judgment Seat

OF

Christ:

SHEWING WHAT BABYLON IS—ITS FALL CERTAIN.

EXPLANATION OF JEZEBEL.

SHEWING WHO CHRIST IS—NEVER UNDERSTOOD BY ANY OF THE
MINISTERS OF RELIGION (CALLED CHRISTIANS).

EXPLANATION OF THE MYSTERY OF THE SWALLOWING UP OF
KORAH, DATHAN, AND ABIRAM.

SHEWING WHAT IT WAS A TYPE OF, WITH THE JUST AND TRUE
APPLICATION OF IT.

The Writings of Zion,

Giving the True Explanation of the Scriptures of Truth.

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THE

Judgment Seat of Christ.

No. 1.

MAY the 30th.

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Shewing what Babylon is—ITS FALL CERTAIN.—Explanation of Jezebel.—Shewing who Christ is—never understood by any of the ministers of religion (called Christians).—Explanation of the Mystery of the swallowing up of Korah, Dathan, and Abiram.—Shewing what it was a type of, with the just and true application of it.

THERE are, at the present time, in this country, fifty-two different denominations of professing Christians; but if the reflecting mind should begin to enquire the cause of these differences of opinion prevailing among them, which reflects such dishonour upon the Bible, and has been, and still is, the cause of so many evils among men, the Sectarians with one voice cry, “Let us alone, art thou come to torment us before our time!” We are all agreed in the grand essentials of religion—we only differ in the non-essentials; but the first of these assertions is false, and the second is not true—and they make two grand mistakes. First, the essentials of religion they are not acquainted with, God never revealed it unto them, therefore they could not know them; and non-essentials—where are they? for I find no such things in the Bible, from one end to the other of it. And were the essentials of religion known, there would be no difference of opinion; for the Bible, when understood, will be found to speak one language only, therefore, it saith, in allusion to the time when God should reveal the hidden mysteries of it—“In that day there shall be *one Lord, and his name One.*” And this period being just now begun, many shall run to and fro, dispersing the true knowledge of the sacred Scriptures, till the refuges of lies, which has made the whole Christian World a Babel of Confusion, both

their essentials and their non-essentials shall be swept away, and the world be delivered from the Painted Jezebel, who, though, by her votaries, she is so finely attired and highly coloured, she is but a witch; and until her witchcrafts are put down, and her body cast to the dogs to be devoured, the earth cannot know peace.

But, it may be asked, what are the evils that arise from our differences of opinion upon the Scriptures? We answer, they are numerous, and were ever fraught with mischief—producing the most unhappy effects in nations, cities, towns and villages—baneful to the peace of society. Consult the history of former times, since the commencement of what is called the Christian era, and it will furnish you with such a horrible detail of such bloody crimes, committed by men, bearing the name of Christians, that makes us shudder to contemplate. Millions have lain dead on the field of battle, murdered in the most sanguinary manner, by the hand of one another. Kingdoms desolated, and nearly depopulated. Cities and towns burned. Wives left to be widows, and children to be orphans. The most horrid and sanguinary outrages committed on females—in a state of pregnancy they have been ripped up, and their infants cast to the dogs, or burned in the flames. Men and women tortured, in the most cruel manner, in the inquisition and in other places—fried in frying-pans—roasted on gridirons—their flesh torn from their bones with red-hot pincers—burnt alive—torn asunder by horses—given to wild beasts, and numerous cruelties inflicted upon the weakest party by the strongest, and all for an opinion sake. Look at England's bloody tribunal—the reign of Mary and her butcher, Bishop Bonner. The history of this country alone furnishes us with sufficient documents to prove what difference of opinion has done; and such is the nature of religious animosity, that even now, notwithstanding all the professions of charity and piety, shew and ostentation, of the different sects, that if kind Providence had not provided such a code of laws for our protection, and such a system adopted for the preservation of peace, there would soon be bloody work. The enmity that subsists between the different sects, is too apparent and glaring to be concealed. How frequently is it the case, that, after holding their Bible, Missionary, and

Tract meetings, with all seeming amity and good-will towards each other, and agreeing to differ *in non-essentials*, do they, in their different pulpits, condemn each other to hell and damnation, after having, in their public meetings above mentioned, complimented each other upon their superior *ministerial* talents, and applauded each other for their great zeal, in labouring *to evangelize the world*; though, by the bye, the more they labour, the more wicked the world gets, day by day. This is strange; but, by this seeming agreeing together in these public meetings (which, of late, are become so prevalent), and by extolling and honouring each other, and rehearsing *their mighty acts*, with such smooth and fair speeches, they juggle the money out of the pockets of the people, for the support of the *Glorious Cause*, viz. of keeping up a Priesthood (not of God's ordinance), to send them out to foreign lands, to convert poor innocent people, from a state of comparative happiness (to what there is at home), and set them fighting about religion. This is called the wonderful spread of the Gospel.

Now we are aware, that for this, our faithful dealing, we shall be counted turners of the world upside down, rancorous and evil-minded persons; but we are prepared to meet all those who would still support the kingdom of Babel, and we are ready to give a reason for what we assert. We have nothing against any man; but, being called of God to do his Will, and not our own—having God's Word, Will, and Laws, and being Stewards of his Mysteries, it is required of stewards that they be found faithful to their trust; therefore we speak the word faithfully, for what is the chaff to the wheat, saith the Lord. Therefore, having this ministry, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but commending ourselves to every man's conscience, in the sight of God—recommending all to search the Scriptures, to see whether those things which we bring forth to the world are true, and to take a survey of all that is before them in the professing Christian world. See their different creeds, and their clashing and jarring Babel of different opinions upon the one Bible, that they all say was indited by one God, and then ask, if God

is the author of this Babel, or is Christ divided, or does God send one man to preach a doctrine (differing as far as darkness is from light) from another of his sent servants? Can this be the work of him who is perfect in knowledge, all whose ways are judgment, and whose works are done in truth and uprightness, and in whom is no changeableness, or shadow of turning? No: it is not the everlasting Gospel that they preach—none of the sects; but it is what Paul calls another gospel—gospels of their own making. Every man has made himself his graven image, and set up his idol in his mind—that is, what he thought to be the meaning of God's recorded word; and this idol, or image, he sets up before the people, in his preaching, at such a Church or such a Chapel; and he expatiates on the beauty and glory of his idol, and gets bodies of people into the same mind with himself, and they all fall down to the idol of the man's imagination, and worship it, calling it a God. And the idol maker and the setter up of the image declares, if you do not worship the image that he has set up, that everlasting and eternal damnation must be your portion. Then go to another Church (as they call their Idol Temples); or to a Chapel, and you will find an idol of a different description set up; and this idol Priest says, that if you do not worship his image, and if you have any thing to do with the former one, that to hell you must go; yet they both profess to be servants of the same God, and say they are called by him *to the work of the same Ministry*. Visit then a dozen or more chapels, and you will find a different shaped idol set up in every one of them, graven according to art, or man's device. This is a true picture, God knoweth; and every unbiassed, unprejudiced, and honest mind, will see and acknowledge the truth of it.

But, it will be said by these Babel builders, this is bringing the Christian religion into contempt with a witness; but, we answer no, you make a grand mistake. It is the true Christian religion now revealed—that is, removing the paint from the Jezebel's face, that she may be seen and known: and that her witchcrafts may be discovered, that she may no longer practice her deceit, and deceive the whole world, as she has hitherto done, under the name of a virtuous woman—Christianna; but we intend proving

her to be but a dunghill (this is the Hebrew interpretation of the name Jezebel), that has brought forth a set of reptiles (false doctrines) that have tormented and distracted the whole world with their poisonous breath. Jezebel may threaten Elijah, and swear that she will have his life for all this that is spoken against her; but she will certainly be foiled in her attempts, for the time is come for the Scriptures to be fulfilled, and the prophets of Baal must fall before the prophet of the Lord—Elijah, that is now come: and saith, “The God that answereth by fire, that is by truth, let him be God,” for this is the consuming fire that shall consume the idols. They will, no doubt, be offended, because we call their different doctrines Idols; but this is the name given them in the Scriptures, and we have no wish to offend our fellow men, neither do we thus speak of ourselves—but it is the Spirit of Truth that is now come (this is Elijah) to reprove the inventions of men, that they may no longer worship the works of their hands, as they do this day. For God has raised up one, that hath asked rain in the time of the latter rain—that is, in the acceptable time, as it is written, Isaiah xlix. 8, “Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, *to establish the earth*, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, go forth; and them that are in darkness, shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat of the sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” See also Zech. ix. 16, 17, and 1st and 2d verses of chap. x. “And the Lord, their God, shall save them *in that day*, as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great his beauty. Corn shall make the young men cheerful, and new wine the maids. Ask ye of the Lord rain, in the time of the latter rain. *The Lord* shall make bright clouds, and give them showers of rain, to every one grass in the field; for the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain.”

These Scriptures stand for this present time : “ Now is the accepted time—now is the day of salvation—the day, when God saves his people from the pollutions of idols—that is, from the torment of false doctrines—doctrines that dishonour God and torment the human mind, that it can find no rest ; and the writer hereof was wrought on, by the Spirit of the Living God, to ask of him to reveal to him the mysteries of his word—that the refreshing rain may come on man to refresh the earth, as God promised us before, by his holy prophets. And so the command was obeyed—“ Ask ye of the Lord, rain, in the time of the latter rain : ” and he was heard—it being the time—the acceptable time—the due time for it to come in. “ I have heard thee (my chosen servant) in a time accepted, and in a day of salvation have I helped thee ; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, &c.”

The Lord, the Spirit of Truth, or Spirit of Judgment, is in the vessel, to judge both the quick and the dead ; now, at his appearing, and his kingdom and the word is risen to administer justice, judgment, mercy, and truth, that men may be delivered from their oppressors—“ for the oppression of the poor, and the sighing of the needy, *now will I arise*, saith the Lord, and will set him in safety from him that puffeth at him ; ” and this, now, is at last arrived—this set time to favour Zion, who, in the recorded word, standing on record so many ages for his direction, is told “ to seek, and he should find ; to ask, and he should receive ; to knock, and it should be opened unto him.” But some will say, was not this direction for every one ? We answer, no, there has been plenty of seeking and asking by vast numbers, but they are reprov'd in another place thus—“ ye ask and have not, because ye ask amiss, that ye may consume it upon your lusts.” But does not the word say, “ for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened ? ” Yes, the word does say so ; but, that every one stands in one—that is, Zion ; because, in his light, every one will stand that will have life. It is also said, “ cursed is every one that hangeth upon a tree,” but it means one. What do you ask for in your prayer meetings (as you call them), and when ye pray in your pulpits ? Ye ask for that to be

supported, that God hath decreed to do away ; ye ask for your kingdom of Babel to stand and to flourish, and you will not see that God has decreed its overthrow ; therefore, ye ask, and have not, because ye ask amiss. Ye ask not according to the will of God, but ye oppose it ; and, notwithstanding your opposition, your lofty looks shall be humbled, and the pride of man shall be brought low, and the Lord alone shall be exalted, for the day is come. Vain is all the asking of men, for they know not what to ask for. Jesus Christ must be revealed in human nature, and he should ask in the vessel appointed, he, the Lord, becomes the soul of man ; one in particular—a chosen vessel. In this day—this latter day, to bear the name of the Lord ; and this is he who is directed, as above, to seek, and he should find—that is, the fulfilment of God’s promise ; the knowledge of his mysterious word ; to ask, and he should receive his full demands ; as it is written in Psalm ii. “Ask of me, and I will give thee the heathen for thine inheritance ; and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter’s vessel.” This is he, who now saith, verse 7, “I will declare the decree. The Lord hath said unto me, thou art my Son, this day have I begotten thee.” So he has asked, and God, his Father, has given him his desire ; he has given him the heathen, and has made him the head of the heathen ; he has given him wisdom, to dash all the heathenish wisdom of men to pieces, to break them with a rod of iron—that is, by the truth of the word ; for the iron is God’s word, the truth thereof being made known. “Now is come salvation and strength, and the kingdom of our God, and the power of his Christ ; for he has asked, and has received, that his joy might be full,” as it is written, see Psalm xxi. “The king shall joy in thy strength, O Lord ; and in thy salvation how greatly shall he rejoice. Thou hast given him his heart’s desire : thou hast not withholden the request of his lips. Selah. For thou preventest him with the blessings of goodness : thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him—length of days, for ever and ever. His glory is great in thy salvation. Honour and majesty hast thou laid

upon him, for thou hast made him most blessed for ever.” —(Or as it ought to be read,) “Thou hast set him to be blessings for ever. Thou hast gladdened him with joy; for the king (Shiloh) trusteth in the Lord, and through the mercy of the Most High he shall not be moved.”

So here's the Hannah, that has obtained by prayer,
And for the Gentiles now have got the heir;
For to possess, the promise first was made,
The woman's seed to bruise the serpent's head.

By what we have here already said, it must plainly appear to the humble mind, whose desire is not to exalt itself, but to give to God the glory and honour due unto his name, that hitherto the Scriptures have not been understood —no, not by any—no, not by the apostles, for they knew not the mysteries of the kingdom of Heaven. It was not given to any of them, but must remain till the set time to be disclosed, and until the chosen vessel came into the world, who was predestined for them to be revealed in, on whom the Spirit of the Lord should be poured out, and should rest, that it might be known what to seek, in order that the pearl of great price might be found, which is the power of God, i. e. the true knowledge of his mysterious word; for knowledge is power, and nothing else. And this is the power and great glory, or great light, in which Christ was to be revealed *in the last day*, which is called the Day of Judgment, and therefore this work is entitled “**THE JUDGMENT SEAT OF CHRIST** ;” therefore the command was written and given unto him in whom his seat or throne should be fixed, “Seek, and ye shall find; ask, and you shall receive; knock, and it shall be opened unto you.” Had this command been given for any before, they would have found the pearl that was lost, or hidden from mortal view, and there would not be such different opinions upon the Scriptures, but the knowledge of it would be so clearly revealed, that all would be perfectly joined together in the same mind, and in the same judgment, in every thing respecting God, and one would not be found in one opinion respecting Christ, and another of another opinion or belief; men's minds would not be puzzled about the Trinity, nor involved in such incessant broils about any doctrine as they have been, and as the different sects still are; neither would there be

one sect setting up one mode or manner of worship, as the term is, and differing from each other in these ways; one thinking his form is more acceptable to God than the form adopted by another; but they would all see eye to eye, and would know that no forms whatever were needed, for Christ is the end of all these things, as it is written, Christ—i. e. the new Creature, or the new creation of man, is the end of the law, for righteousness to every one that believeth. It is the darkness of men's minds that has imposed these laws and divers ceremonies, attended to by the different sects, upon them, and God permitted this to be until the time of reformation—i. e. until God should give forth his Spirit of Light and of Judgment, to reform, or new model, or new create the mind, by giving new knowledge—knowledge hitherto unknown (to wit), that the new creation of man is Christ, this is Christ's coming in power and great glory. Therefore, the word saith, see Paul's 2nd Epistle to the Corinthians, v. 17, "Therefore, if any man be in Christ, a new creature, old things are passed away, and behold, all things are become new." Now if this new creature, or new creation (Christ), had come before, man would have had power over all that oppressed him: not a mystery in the Bible would have disturbed his breast, because the new creature is the knowledge of them; and all his old or former thoughts would be passed away, and that would have been fulfilled in him, that is written, "Ye shall tread upon serpents and upon scorpions, and on all the power of the enemy; and nothing shall by any means hurt you." Again; "Ye shall tread down the wicked in their place, and they shall be ashes under the soles of your feet, in the day that I, the Lord, will do this." Yes, he would have asked, and it would be given; but it was reserved—and no prayer of man's was ever answered to bring this blessing, until the first-born, in wisdom's day, should make his appearance on the earth; who has now asked, and has received this power (even the writer of this), who has knocked, being instructed of God to knock aright, because this lot has fallen upon him by the will of God, and not of man. And that door (to wit), the door of the sealed mysteries of the kingdom of Heaven, that were sealed up until the time of the end, are opened unto him, by means of

which, he has gained the victory over all his invisible enemies, which is called, the world, the flesh, and the devil; and the victory over all the doctrines of men, which bind men in chains of darkness, and causeth them to live in continual fear of punishment after death—representing God as a horrible monster, that has prepared a world of fire and brimstone, where they say the wicked people (such as do not believe as they do, and act in religion as they do) will be sent, where they will burn, both soul and body, to all eternity: which thing is a lie, hatched in the dark region of their own hearts, which, in the course of this work, shall be clearly shewn. Now this victory, that the first-born in life, namely, Zion or Shiloh, should obtain over all the enemies of man's peace, is beautifully set forth in the book of Numbers, xvi. 30, in the words, which is a prophecy of what should come to pass, in the last days, in the new creature, or Christ,—“Who is the earth that opens her mouth—that is, in wisdom—and swallowed up all that appertaineth to Korah and his company?” Read verse 20.

But, if the Lord make a new creature, or create a new creature, (not a new thing as the English read it) and the earth open her mouth, and swallow them up with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. Now, in order to understand this, and to shew the truth of what we have above asserted—viz. that it was a prophesy, to be fulfilled in the last days, and that it points to the victory or triumph of faith,—we must tell you the meaning of the names, Korah, Dathan, and Abiram. First, Korah signifies baldness, ice, or frost—baldness is designed to express weakness; so Sampson became weak as another man, when he suffered Delilah to cut off the crown lock of his hair; he was bald, he became weak, and in consequence was taken easily by the enemy. Again,—thou shalt not make thyself bald for the dead—i. e. thou, my son, (the new creature)—thou shalt not give up thy strength of faith for the dead opinions or wisdom of men. “Thou shalt not poll thy head”—this shews that the new creature should get the victory over weakness, and should put on strength and retain it. And of him the Spirit speaks in the book of